BOOK NOTES

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The other is written by a banker, Ben Boothe, 6900 Wilton, Ft. Worth, TX 76133, and has the provocative title of *To Be or Not to Be An S.O.B.,* which is an appeal for ethics in business. Drawing upon wisdom from past and present, he challenges the ethic of intimidation and argues from moral principles that one does *not* have to be an S. O. B. to succeed in business. 6.95.

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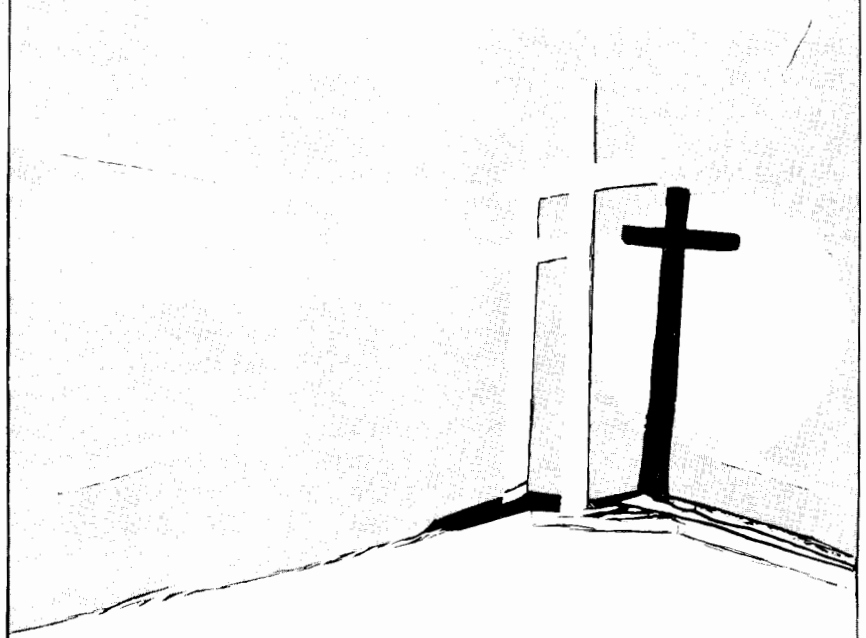
RESTORATION REVIEW



LOVE . . . WITH ALL YOUR MIND

Commitment without reflection is fanaticism in action. But reflection without commitment is the paralysis of all action.

— Dr. John Mackay

Vol. 22, No. 1 Leroy Garrett, Editor January, 1980

With All Your Mind . . .

YOUR MIND MATTERS

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. — Mt. 22:37

I first decided to entitle this series *The Thinking Christian,* but that sounds a bit prosaic, even if it does convey my intention for these ten installments in this new volume. The idea is that it is not only appropriate for the Christian to think, *really* think critically and responsibly, but it is a duty before God and man.

With All Your Mind is a title taken from the Bible itself, from both Testaments, where Jesus makes it part of the greatest commandment of all. Not only are we to love God with all our heart, which is the seat of our personality; and with all our soul, which is the seat of our feelings; but also with all of our mind, which refers to the whole activity of our being as it centers in our thinking.

Not only are we to think but to think for ourselves, and we are to think with minds dedicated to God. Our redemption in Christ includes a redeemed mind; our sanctification before God includes a sanctified mind. A key passage for our theme is Rom. 12:2: "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect." We will contend that the renewed mind is a mind that *thinks* for God, for self, for man, for a better world.

We will therefore warn against having a *herd* mind, a *sectarian* mind, a *provincial* mind, a *stereotyped* mind, and certainly a *closed* mind. This will include an exposure of what Francis Bacon called "the idols of the mind," for we do not have to have an icon in the corner of our den to which we make genuflections in order to be guilty of idolatry. We can have idols in our minds to which we bow down in humble submission. And it may be more difficult for some of us to root out the idols from our minds than it was for some of the ancient Israelites to tear down the Asherim during the time of Josiah's reformation. We too need a reformation, one that includes a renewal of the mind, for clean, straight, fair-minded thinking can turn the modern church in a new direction. This may call for an attack on idols that do their thing deep within us.

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This will call for an examination of some of the fallacies that work havoc in the religious mind, and there are scores, if not hundreds, of such fallacies. One logician wrote a book he simply named *Fallacy,* in which he illustrated how prone the mind is to err, especially in dealing with social, political, and religious issues. I will mention only two of these in passing, one of which is referred to a "poisoning the well," which is all too common in church circles. It is sometimes called the *genetic fallacy* in that it attacks the source of an idea rather than to consider the idea on its own merits. Many a worthy suggestion has never had a chance because of someone poisoning the well with such a put-down as *That's what the Catholics believe.* Many a truth has had to await a more opportune time to be accepted because of an assault upon the person or persons advocating it.

The other fallacy is much more subtle but equally destructive and is known as the *reduction fallacy.* It is fascinating to watch this mental demon do his deadly work, which is to reduce sensitive, complex, weighty issues into distorted simplicites. I shake my head in disbelief when I read some of the things being written about divorce and divorced people. It is grossly fallacious to presume to settle intricate problems in human relationships by quoting a few passages and applying them arbitrarily and dogmatically. It *hurts* people, and when our minds are renewed by the Holy Spirit we are no longer in the business of bruising and battering people who are already hurting. But this fallacy is expressed in many ways: oversimplyfying some of the stubborn problems in biblical interpretation, neglecting the deeper meaning of the Supper through a preoccupation over the frequency of its observance, reducing the need of the modern church being in fervent, meaningful prayer to an issue of whether the sisters may pray. If sacrificial love cannot be reduced to a biological explanation and if *Mother* cannot be adequately defined by simply turning to a dictionary, then much of life in and out of the church does not lend itself to easy answers. But this business of re-complexifying the issues of life, which is the task of the thinking mind, is dangerous business. That is how Socrates got himself killed.

In quoting Moses on the greatest commandment Jesus did not say that we are to love God with all our heart, soul, and mind, but he placed emphasis on each: love God with *all* your heart, *all* your soul, *all* your mind. He does not want but part of us, but all of us. He does not want just the "religious" part of our minds, but the whole of our minds. This is something to think about in the choices we make in TV programs, the books we read, the thoughts we harbor. To have the mind of Christ, as Philip. 2:5 urges upon us, is the essence of our high calling.

The title for this initial essay is borrowed from John R. W. Stott, whose little volume, *Your Mind Matters,* reminds believers that they are not to be conformed to this age of unreason, but are to be logical in a world where logic is a dirty word. He reminds his readers that religion can be mindless, for it is

presumed that to be spiritual is only a matter of the heart. Quoting Paul's words, "I bear them witness that they have a zeal for God, but it is not enlightened," Stott makes it clear that he wants believers to have *both* zeal and knowledge: "Heaven forbid that knowledge without zeal should replace zeal without knowledge." He calls for zeal directed by knowledge and knowledge fired with zeal.

He quotes from Dr. John Mackay, former president of Princeton Seminary: "Commitment without reflection is fanaticism in action. But reflection without commitment is the paralysis of all action." Stott notes that the world is more likely to ask *Does it work?* than *Is it true?*, and this attitude has permeated the church, so that we give greater place to action than to thought. Experience thus matters more than mind. Even college people quit reading when they close their textbooks and go out to make a living. It is time to accumulate rather than cogitate. Stott thus refers to "the misery and menance of mindless Christianity."

He makes it clear that while the church must escape from a superficial anti-intellectualism it must avoid an arid hyper-intellectualism. "I am not pleading for a dry, humorless, academic Christianity," he says, "but for a warm devotion set on fire by truth." He states that Christians are to use their minds because in all of world history there has never been a powerful movement, whether for good or evil, that has not gripped the mind and been inspired by ideas. On one side of the coin there are such examples as Karl Marx and Mao tse-tung, who have captured the minds of over half the world *by their ideas* more than by gun or sword. On the the other side is the likes of John Locke, whose ideas inspired three revolutions for freedom, thus giving birth to what we now call "the free world."

One cannot but be impressed by the influence of such great conquerors as Alexander, Caesar, and Napoleon, but the total impact of such men upon the world shrinks into insignificance when compared to the changes for good inspired by the long line of men and women of ideas.

Since the world today is dominated by ideologies that are alien to the gospel of Christ, the church is challenged to enter the fray where the spoil is men's minds. In a battle for minds as well as souls we ourselves must be intellectually responsible. Ultimately our goal is to reach people's hearts with God's love story, but the way to the heart is through the mind. Perhaps this is what the apostle is saying in 2 Cor. 10:4-5: "The weapons we wield are not merely human, but divinely potent to demolish strongholds; we demolish sophistries and all that rears its proud head against the knowledge of God; we compel every human thought to surrender in obedience to Christ."

This is not to suggest that we are to be a sophisticated people in terms of worldly wisdom. It means that we are to have the mind of Christ and to rely upon the power of the word of God. Paul spoke of his message as without any display of fine words of wisdom, but in terms of Jesus Christ and him

crucified. Then he said: "The word I spoke, the gospel I proclaimed, did not sway you with subtle arguments; it carried conviction by spiritual power, so that your faith might be built not upon human wisdom but upon the power of God" (1 Cor. 3:3-5 NEB). Paul was after their hearts, but he invaded their minds.

We must come to terms with a basic question, *Do we believe in the power of truth?* Is this *really* what we rely upon in our approach to the world, or is it impressive architecture, attractive programs, polished speakers, and gimmickry?

The blind John Milton wrote that the purpose of learning is to undo what sin has done to this world, and that out of that knowledge men are to come to know God, and to love and imitate him. If this be our mission, then we are to think and think courageously and resourcefully, with the word of God as our constant text and the Spirit of God as our teacher.

If this be our task, then our minds *do* matter — *the Editor*

IS DOCTRINE IMPORTANT?

Now and again a fellow editor refers to those among us who no longer consider doctrine important, that for the sake of unity they are willing to surrender most any doctrinal position they ever held. A recent editorial in the *Firm Foundation,* for example, placed restoration over against unity, suggesting that the unitists tend to neglect doctrine while the restorationists stress doctrine to the neglect of unity. While the editor opted for a balance between the two, he clearly implied that the unity advocates put down doctrine as unimportant, especially as it relates to unity and fellowship.

While I personally know no one in the larger circle of Churches of Christ-Christian Churches who holds that the doctrine of Christ is unimportant, whether in reference to unity or not, it may be that some of us have failed to make our position clear, thus calling for these occasional statements from Church of Christ editors.

It would help to clear the air if we could come to one mind on the meaning of *doctrine.* The Greek term *didache* means instruction or teaching, such as in Jn. 7:16: "Jesus answered them, and said, My doctrine is not mine, but his that sent me," and he goes on to say in verse 17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Acts 2:42 shows that the newly baptized on Pentecost "continued stedfastly in the apostles' doctrine." These verses alone would place such significance on doctrine that it would take a careless Christian to say that *didache* is unimportant *in any respect.*

Then there are those instructions of Paul to Timothy: "By laying these things before the brothers, you will be a good servant of Jesus Christ, being fed with the words of the faith and of the *good teaching* which you have followed (1 Tim. 4:6), and in verse 13 he tells him: "Until I come, pay attention to reading, to comforting and to teaching (doctrine)." This would not only make doctrine important but *vitally* important.

But these editors may have something else in mind by *doctrine,* such as this or that party's interpretation (or opinion) of what the scriptures teach, even including conclusions drawn from the *silence* of the scriptures.

The doctrine of the apostles, for example, makes it clear that drunkenness is a sin (Gal. 5:21), but it is only someone's opinion that it is a sin to have a cocktail with a meal or to drink or make wine at a wedding feast (like Jesus did!). Teetotalism is a matter of *doctrine* to some people, and they are inclined to make their opinion a law for everyone else.

That the Spirit has given diverse gifts to all of us is a fact of the apostles' doctrine (1 Pet. 4:10), but whether any of us today is to speak in tongues or have the power to discern spirits is a matter of opinion. Just as it is clearly the teaching of Paul that "when that which is perfect is come that which is in part shall be done away," but it is a matter of opinion as to what "that which is perfect" refers to.

The observance of the Lord's Supper is clearly New Testament doctrine, but the question of time, frequency, whether in a plurality of cups, wine or grape juice, leavened or unleavened bread, and other such questions are subject to varying interpretations. So there is a big difference between a *fact* of scripture (and the Bible basically is made up of facts) and an opinion growing out of that fact. They are not *both* doctrine!

That the early Christians sang and that they were urged to make singing part of their service to God is one of those facts of scripture. But whether we sing solos or congregationally, acappella or with an accompaniment, chants or with tune are questions of personal interpretation where honest and good hearts have always differed.

The millennium (a reign of a thousand years) is another fact of the apostles' doctrine, but what one makes of what the Bible says is a matter of opinion.

Even Paul and Peter differed, with Paul writing things that Peter considered difficult to grasp — and they were both apostles! One church in the New Testament differed with another church, such as the diversity between Jerusalem and Antioch. But the differences were not in reference to the basic facts themselves. Freedom in Christ, for instance, was a fact of apostolic teaching, but they differed on how this applied to food sacrificed to idols or the celebration of certain days. Our differences should, therefore, not be surprising.

So what do these editors mean when they say some among us are indifferent toward doctrine? I am persuaded they cannot point to a single one of us who thinks the actual teaching of Jesus or the apostles is unimportant. What Jesus *says* or what the apostles *wrote* is not only important but crucial, but what some preacher or editor makes of what was said or written (or perhaps not said or written at all!) may not be worth the time of day. Doctrine as set forth in scripture I buy; someone's opinion about doctrine I do not necessarily buy. Now does that mean I do not consider *doctrine* as important?

To a real believer doctrine is not merely important, but it is as the psalmist said, sweeter than honey and more precious than gold and silver. We are to long for the sincere milk of the word as a newborn baby. It is to be our meditation day and night. We are to revel in such glorious teaching as Paul's hymn of love in 1 Cor. 13, the seven Christian graces of 2 Pet. 1, and the beatitudes of our Lord. Some portions of scripture are power-packed, being inexhaustible sources of encouragement, such as Romans 8 and 12, Eph. 4, and Col. 3. How blessed it is to read: "Truly, He who did not withhold His own Son, but surrendered Him for us all, shall He not also freely give us all things with Him?" There is little reason for any real differences in regard to these great truths, for they are facts about what God is doing for us believers. Even when it comes to the doctrine regarding the work, worship and organization of the church we hardly ever have differences about what the Bible actually says, but on things wherein it is silent.

So let's keep the record straight. The doctrine of Christ is what is actually set forth in scripture, *facts* about what God's selected envoys have said and done. Interpretation (or opinion) is what we make of those facts. Jesus and his apostles said certain things about divorce, for example. If we stick with what is actually *said,* leaving off our footnotes as to what we think is implied, then we have the true doctrine on divorce. If we think interpretation or amplification is needed (which sometimes leads to still another divorce!), let's be fair enough to say that the teaching is now *ours,* our own opinion, and not necessarily that of Christ and his apostles. And let's be honorable enough to grant that folk are not necessarily rejecting the doctrine of Christ when they reject our interpretation.

GOSPEL AND DOCTRINE

Some of us through the years have pointed to the distinction between doctrine and gospel, which among our own folk is at least as old as Thomas and Alexander Campbell. We have noted that it is the gospel (the good news) that brings one into the fellowship of Christ, and that once he is in that fellowship he is to be nourished in the doctrine. This distinction, which our editors have for some reason been slow to accept, leads them to suppose that this makes doctrine unimportant. But similar distinctions do not seem to bother them: they realize it is one thing that *inducts* one into the army, and another

that *trains* him once he's inducted; one process *naturalizes* one a citizen, another that *cultivates* him as a citizen; a child is *matriculated* in school and then *educated.* It would be some school that would keep on enrolling the students day after day, and some army that would continue to induct the soldiers instead of proceeding to train them. And it is some church that does not know the difference between the message of induction into Christ (the gospel) and the curriculum prescribed by the great Master once they are enrolled in his school, which is the doctrine of the apostles. Paul apparently understood the distinction or he would never have written: "For if you have ten thousand *teachers* in Christ, yet not many *fathers* — for I fathered you in Christ Jesus through the gospel" (1 Cor. 4:15).

Brethren who cannot accept such a distinction are likely to miss what we say about gospel and doctrine as they relate to fellowship and unity: the gospel brings one into fellowship with Christ and all other believers; doctrine enriches, nourishes and deepens that fellowship once he is in the family of God. It follows, therefore, that there might be considerable differences in doctrinal understanding among believers, if for no other reason some are but babes while others are mature. The same matriculation process may enroll first-graders along with high-schoolers, but there is a vast difference in their grasp of what is to be learned in school.

A drunkard on skid row who accepts the gospel of Christ may have no understanding at all of the apostles' doctrine when he is baptized. But is he not in the fellowship? Is he not united with all others who are in Christ? Then unity and fellowship in Christ and with each other is not necessarily contingent on understanding doctrine but upon acceptance of and obedience to the gospel, right? If this is a "put down" of doctrine, then the army recruitment officer is putting down the soldier's training manual when he tells a would-be recruit that it is the induction process that makes him a soldier in Uncle Sam's army. And when the recruit is duly inducted, he is as much a soldier in the army as the greatest expert in military science in all the Pentagon.

There was a vast difference between Paul's understanding of the teaching of Christ and that jailer he baptized in Philippi. But the jailer was in the fellowship because he believed and obeyed the gospel as much so as Paul was. Put him with others in the Phillippian church, such as Lydia whom the apostle baptized, and you will have people who may never attain the same level of understanding as they pursue a lifetime of study of the doctrine. There will be doctrinal differences, but this in no way has to impinge upon the beauty of being in Jesus together. In one such situation the apostle put it this way, which is part of the doctrine: "One judges one day above another. Another judges every day alike. Let each be fully persuaded in his own mind" (Ro. 14:5).

Is Paul making doctrine unimportant when he says *Let each be fully persuaded in his own mind?* Could this not also apply to tongue-speaking, millennial theories, methods used in singing and evangelism, and all other

personal opinions? Part of our problem is that we want to impose our opinions on others, but we don't want others to impose theirs on us. If they practice what we oppose they are heretics or maybe "brothers in error," and if they object to what we practice they are hobbyists.

So it is not really a question of whether doctrine is important, which is absurd, for every sincere believer sees doctrine as not only important but precious. It is a question of whether we take our pet set of opinions and interpretations and bind them upon others as law, making them the doctrine of Christ and castigating everyone who does not see things our way.

If there is anything that is in opposition to the doctrine of Christ, it is this kind of attitutde and practice, which will do nothing but continue to splinter and sub-splinter the Body of Christ and disrupt its fellowship. As per Rom. 14:4: "Who are you, judging another's servant? He stands or falls to his own master. And he shall be made to stand, for God is able to make him stand." — *the Editor*

PUTTING ONESELF OUT OF BUSINESS

Robert Meyers

Medical doctors, unless they are wrongly motivated, labor for their own elimination. They encourage the patient to follow a regimen which will keep him away from the doctor's office.

Parents, if they are wise and strong, set out to make a grownup of a child and to make their own parenthood unnecessary. Instead of trying to keep the child dependent, good parents put themselves out of business by teaching the child to stand on his own two feet.

Teachers try to make students increasingly less dependent on the classroom and the text. They labor tirelessly for the time when the student can show diligence and insight comparable to, or better than, the instructor's.

In all three realms, the purpose of the guide is to free the object of his concern. If he tries to enslave the object, he harms it. Sydney Harris, who speaks more penetratingly of religious problems than many preachers, says: "This is the only test we can apply to discover whether our dedication and love are real or counterfeit — for the counterfeit always discloses itself by trying to possess the object rather than liberate it.

"Parental love, for instance, should be a ladder, leading the child upward and outward; too often however, it is a cage or a chain or a corset of unyielding suffocation. Its aim is not the child's liberation but the parent's gratification.

"We can see how this perverted process works most clearly in education. The most badly miseducated person is the one who must continually use references, appeal to authorities, and substitute what has already been said by others for his own thinking. His education has crippled him for creative thought and made him totally dependent on 'the books.'"

These comments set up a goal for the Christian teacher. His aim should be the liberation of a spirit for creative and adventurous living in Christ. Knowing how dangerous freedom is, and how few equip themselves to use it wisely, he will dedicate himself to a lengthy preparation period. But it should not be his aim to enslave his pupil to his own insights or understandings. His happiest hour should come when the student proves he is a free man thinking for himself, but humbly aware under God of his human limitations.

Highlights in Restoration History . . .

LEARNING FROM A BACKWOODS PREACHER

When Raccoon John Smith stood up to speak at the union meeting in 1832, Lexington, Ky., between the "Christians" (Stone) and the Disciples or Reformers (Campbell), it may well have been the most dramatic moment in our history. While Alexander Campbell was not there, and less than enthusiastic about what was going on, Barton W. Stone was, and he gave his hearty blessings to the effort, along with numerous other leaders on both sides, especially John T. Johnston, who may be given credit for the significant event.

It says something for the individuality of the Movement that a union could be effected between the two groups, who had rather substantial differences between them, without the blessings of its most eminent leader. But Campbell did not oppose it, only thought it premature, and in time gave the union his support.

It is the wisdom with which Raccoon spoke on the occasion that is the concern of this essay. His biographer assures us that Raccoon realized the sensitivity of his role as the chief spokesman. An intemperate word, an unfraternal glance, or the slightest sectarian gesture might have spoiled it all. He spoke on our Lord's prayer for the unity of all believers, showing that oneness is both desirable and practical. Unity is between *believers,* he noted, not churches or sects. Jesus was not praying for an amalgamation of sects, but that there would be no sects at all. He observed that opinions and speculations, *when insisted upon as tests of fellowship,* have always caused divisions.

He showed how the church has argued over the doctrine of the atonement for centuries, and has divided over it, and that it is no closer together on the

subject than when the dispute first began. He said he handled that issue by simply setting forth what the Bible actually says, such as "My Father is greater than I," without speculating upon the inferiority of the Son. Or he would cite "Being in the form of God, he thought it not robbery to be equal with God" without drawing opinions about the consubstantial nature of the Father and Son. "I will not build a theory on such texts and thus encourage a speculative and wrangling spirit among my brethren," he told his Lexington audience.

This is the genius of that Movement that was started as an effort to unite the Christians in all the sects. Union among believers can be practically realized when opinions, which may be freely held *as opinions,* are not imposed upon others as tests of communion. Only what the Bible clearly and distinctly teaches can be required of all believers. As Raccoon laid it before the unity meeting: "Whatever opinions about these and similar subjects I may have reached, in the course of my investigations, if I never distract the church of God with them, or seek to impose them on my brethren, they will never do the world any harm."

He went on to identify the gospel as a system of facts, commands, and promises, and insisted that no deduction or inference drawn from them, however logical or true, forms any part of the gospel. Our opinions about the gospel are not part of the gospel and therefore cannot be held as a threat over those who deny them, he added.

He said he was willing to surrender any opinion for the sake of unity, but that he would not give up one fact, commandment, or promise of the gospel for the whole world. "While there is but one faith," he told them, "there may be a thousand opinions; and hence if Christians are ever to be one, they must be one in faith, and not in opinion."

It was then that he gave his famous exhortation: "Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the Light we need."

Stone then took Raccoon's hand, agreeing with him as to the basis of unity and fellowship, thus uniting two unity movements. They broke bread together the next day, symbolizing a oneness that was to endure for more than half a century. When division finally wracked the Stone-Campbell Movement it was because leaders with a different spirit had risen.

Raccoon was something else. He earned his nickname by having come from raccoon country in the boondocks of southern Kentucky. With no chance of formal schooling, he became literate the hard way, but eventually became a very well read man. Tragedy tempered his life, curbing his pride and giving him a lovable sense of humor. But when his children burned to death in a log cabin fire, causing his wife to die of grief, he despaired of life itself. God lifted him up out of his extremity and made of him a gallant soldier of the cross. And a wise one. His spiritual wisdom united two churches, and we would do well to listen,

we, his heirs, who seem bent upon dividing churches, and then sub-dividing. Raccoon's heirs today are divided more than a dozen different ways. He would consider that both incredible and irresponsible. What have we learned from our own history?

Raccoon's plan was both simple and profound. On controversial issus, he would simply state what the Bible actually says. On *that* (what the scriptures actually say) we can all agree. He will draw no deductions or opinions, or if he does he will set them forth as opinions, and will not impose them as tests of fellowship. We can be united only in this way, he insisted, never on our deductions.

Suppose we applied this to the current dispute over whether tongue-speaking has ceased, as per 1 Cor. 13:10. Here is what the Bible actually *says:* "When that which is perfect is come that which is in part shall be done away." We can all agree that *that* is what the Bible says. But as to what the *perfect* means is a matter of opinion, our own deduction. So, we can remain united in mind by together accepting what is *said,* allowing freedom of opinion as to what is actually meant.

Then there are some that will draw the line on a sister or brother for "taking a drink." I do not take drinks and I suppose I do not approve, but in the light of scripture do I have the right to impose my view upon others, demanding that they see it my way or be thrust from the fellowship? The scriptures clearly make drunkenness a sin, and I know of no one that disputes that. Here we can agree. But to deduce that one cannot therefore take a cocktail with his meals without sinning is to go beyond what the Bible says. The teetotaler may be right, but as Thomas Campbell liked to put it, he cannot impose his deduction upon others until they see it the way he does.

I am persuaded that virtually all of our disputes are of this character. We divide over what the Bible says nothing about or over an opinion as to what it means when it does speak. We must realize that there may be difference between what the Bible says and our interpretation of what it says. So a country preacher suggests a solution: *seek unity only on what the scriptures say and allow liberty of opinion as to what all it may mean by what it says.*

Perhaps that would not solve all our problems, but it would solve a lot of them. And it places fellowship where it belongs: squarely on the scriptures rather than our sectarian interpretations. — *the Editor*

Our opinions we wish no man to receive as truth, nor do we desire to impose them on any as tests of Christian fellowship. This is the principle on which we, as Christians, commenced our course many years ago — *Raccoon John Smith, Life of Elder John Smith, p. 388*

Pilgrimage of Joy . . . No. 41

FROM LUBBOCK TO KIMBERLIN HEIGHTS

W. Carl Ketcherside

It would serve no good purpose to pass by the year 1966, without detailing one special event which had great significance. It was the fiftieth anniversary of the First Christian Church in Lubbock, Texas, and I was invited by the genial Dr. Dudley Strain, to speak at the banquet honoring the event. Upon my arrival in Lubbock I found that Broadway Church of Christ was but a short distance down the street and that Batsell Barrett Baxter was in a meeting there, with special noonday services. I resolved to attend.

We went early and I met Bill Banowsky, who was minister, and also Jim Bevis, who was on the staff. I was amazed to see about 450 present at midday. After Bro. Baxter had finished, Bro. Banowsky arose and said he could not introduce all of the many visitors who were present, but there was one who was giving such a fresh and wholesome outlook to the churches, that he wanted all to come and meet him, for the day was coming when men would say, "We had a prophet among us and knew it not." He then asked me to stand and be identified. He also announced that he had called Dr. Strain and had reserved a table for Church of Christ folk, and he intended to hear me at the Christian Church that evening.

During the afternoon I met with more than a dozen preachers of the Christian Church — Disciples of Christ, discussing what course would be pursued by those who loved the Lord in our day. I was appalled to see how the so-called social gospel had eroded their minds and how little of the sacred scripture they really knew. After the banquet I learned that Dr. Kline Nall, head of the English Department at Texas State University, had arranged for a wide open meeting on the subject of fellowship. It was attended by a number of disciples of Christ ministers, together with representatives of seven different Churches of Christ. There were about ninety present. I spoke about ten minutes and then opened it for questions. To give everyone a fair opportunity for questioning, I limited the number of questions to three from one person each round.

Brother Banowsky was present and listened carefully but asked no questions. Brother Baxter quietly asked a few during the course of the evening. But Brother Thomas B. Warren set out to trap me and throw the thing into confusion. On his last question he asked a number of them, each one with a design in mind. It was easy to detect his purpose and I "headed him off at the pass." It was that evening, during the three hours "among the doctors" that I became convinced that the position I held on fellowship was unassailable and invincible, and that all the objectors could do was to quibble and cavil. I also left feeling that some of those present were in actual sympathy with my position

but could not say so openly. It was a refreshing experience and made me more glad than ever that I was free in Christ.

On February 23, 24 I went to Columbia, Missouri, seat of our state university, to speak three times at a fellowship forum at Westside Christian Church, and to address those who attended the banquet for the college-university class, which was under the sponsorship of Dr. James Ferneau. It was while I was there that I became convinced that the battle for the minds of men would be fought out on the university level. It became obvious that our real enemy was humanism and secularism. I returned home to begin a study of these, and to gird myself for the future combat. It was suddenly born home to me that we are not in the arena with ignorant anti-intellectuals any more, but with sophisticated rebels in an "age of doubt" and some of these are razor sharp.

On February 27, March 1, I was with approximately 100 preaching brethren at Edendale Camp in Southern California. The camp itself was beautiful. We lived in covered wagons. Meals were hearty and substantial. I had not yet caught a vision of the need for the development of a strategy for world conquest, such as I now have. But the first rays of light were beginning to dawn and I shared with these men my developing ideas about our role in God's scheme. What a setting it would have been in which to help them see the need for recognizing our real enemies, to keep from killing off other believers. But it would be several years before I could see clear enough to recognize our greatest need. Perhaps they would not have been ready for it then.

On March 6, I began with Riverside congregation in Wichita. It was only by God's providence that I should be there. It had been the congregation where G. K. Wallace, had held forth for so long. Sister Wallace, the wife from whom he was divorced, was still there. When I debated with Brother Wallace, in Arkansas, a number of years before, no one would have dared to predict that I would preach there. The people were great Christians, above the average intellectually. They were nervous and upset by the continuous attacks made upon them by other Churches of Christ in the area. They were under a constant barrage.

Bro. Robert Meyers was preaching for them, and I was with him and his great family a lot. Bob was not a traditional Church of Christ preacher, nor a preacher of Church of Christ traditions. This disturbed a few in the congregation, who not only wanted to hear the same things said, but in the same words they were accustomed to hear. I received Bob because of his deep faith in Christ, and admired his superb scholarship, although I was probably a trial to him by my lack of it. I returned for another meeting later and I suspect some good was done. Eventually Bob changed to teaching at Wichita State from Friends University, and became preaching minister at the Congregational Church in the city. I have often longed to see him again.

I would not want to be critical, nor "hurl the cynic's ban," but it seems to me that we are unable to make room under the umbrella of God's love for those who challenge us to think beyond ourselves. We are uncomfortable with men who want to scale the peaks, and dwell among the clouds. Our God is a "God of the valleys" and we prefer to dwell there "in peace and quiet" like the inhabitants of Laish who "had no dealings with other people." The demand for parrots has produced a lot of "chickens" among us. It is only when we learn to make allowance for one another in love that we will have arrived.

If you recall, 1967 was in the thick of the counter rebellion which originated primarily at Berkeley, but could have burst out anywhere. The Haight-Ashbury district in San Francisco was composed of the flotsam and jetsam of our culture which was blown up by the westerly winds. The "flower children" were doing their thing. Nudity was being flaunted. The sex-revolution was at its height. Drug abuse was fast becoming a way of life. Young people were blowing their minds as frequently as they once blew their noses. It was at this very time that Gene Rogers and Loran Biggs, ministers, brought me to Gardena, California, to spend the entire Easter break working with the young people of the area.

The arrangements were ideal. Buses brought 152 high school kids in every morning. They were alone with me for two hours. Then the church furnished them luncheon. Closed circuit television allowed the parents to see me and hear my answers to the questions, but not see the children. Their questions were terrific. They covered the whole range from the nature of religion to sexuality. I was training them to be not only aggressively pure but to wage war against the whole mixed-up social order. I wanted them to become "commandos for Christ." Those who were in high school were not there merely to study algebra and science. They were dropped behind the lines to wage a warfare. They were secret agents for the greatest kingdom ever founded. Their task was not to run from evil but to infiltrate the ranks of those who were engaged in it and take them captives for Christ. It seemed to work. In the afternoon I met with 60 college people, and at night spoke to an average of 330 adults. It seemed to me that we were privileged to give Satan a real blow and drive back the forces of darkness.

March 30 found me at the Southern Christian Convention in Kingsport, Tennessee. Present also to speak was George Gurganus, at the time with the Harding Graduate School in Memphis. He was there because of his great knowledge of missions. It gave me a chance to observe how men from the non-instrument ranks reacted around other brethren. They were not free and comfortable. I found that they simply spoke and retired from the scene. They did what they came to do and that was it. Most of them, at the outset of their speeches, disavowed the idea that their speeches implied fellowship. It was evident they were "covering their tracks" if they were questioned by some of the more radical brethren back home. There was no warm fraternization,

except in the case of Bill Banowsky and Norvel Young, who seemed to appreciate being invited by the North American Christian Convention and generally appeared to have a good time. Bill Banowsky especially treated the folk like brethren.

April 10-14 I conducted a five night study on the Holy Spirit at Fort Wayne, Indiana. My good friend, Bill Lower, was minister. He has since removed to Denver, Colorado where he has done a remarkable job. The Charismatic movement was just beginning to gain momentum. Demos Shakarian and Dennis Bennett were still unfamiliar names to a lot of folk in the restoration movement. I chose to make my teaching positive, rather than negative, and to tell what the Holy Spirit does for us, rather than what He does not do for anyone.

The lessons were well received, and I kept polishing them up for presentation elsewhere. Eventually they became the basis for two of my books *One Great Chapter* and *Heaven Help Us.* The first constituted a verse-by-verse study of Romans, chapter 8, in which Paul seems to reach new heights in telling of God's great provision in Christ. I used a great number of the questions I received in my talks on the subject as groundwork for the material in the books, which could well have been designated a kind of "brotherhood project." I was a little astounded to find out how little most of the brethren knew about "Our Other Helper."

It was during this year I spoke at the Homecoming at Johnson Bible College, where anything can happen, and something usually does. It was a rare privilege for me to be on Kimberlin Heights, where Ashley S. Johnson, through sheer drive made his dream take reality. It was here he began The School of Evangelists in 1893. Always known as "the father of the poor young preacher" he threw the doors of his school open to any young man of purpose in the mountains who was willing "to endure hardness as a good soldier of Jesus Christ." Everyone was expected to work in those days, on the farm, in the dairy, or in the kitchen. Students arose at 4:30 a.m., and found the president already up and praying.

Of course things have changed in our day, but there still hangs over the lovely campus which has displaced the rude one of an earlier day, enough of the spirit of its founder to sanctify many of the students and to give them some of the courage of him who, like Napoleon, refused to recognize that there was such a word as "impossible." It was a really great thing to be there where so many of his books had been written. I had read all of them.

Brotherly love, like every other good thing, begins in the heart. If the God of love touches us on the one side, we should touch our brother on the other, and thus shall love flow from heart to heart. — *Ashley S. Johnson, Expository Sermons, No. 23*

QUESTIONS ABOUT UNITY, BAPTISM AND THE SUPPER

Tim Benham of Bloomington, In. sent us these questions, and they may be of sufficient interest to answer in these columns.

1. *Are there any major differences between the unity platform which you and Carl Ketcherside advocate and A. Campbell?*

In both practice and theory I would think that what Carl and I have stood for the past two decades would be substantially the same as Campbell's on this question. Campbell moved in a large fellowship. He insisted that all Protestant ministers should speak at both his college and his church in Bethany. The clergy of all faiths were often visitors in his home. In one of his travel letters he tells of attending an Episcopal Church in a town where his people did not have a church. He advocated unity on the basis of what all believers hold in common, which is at least as broad, if not broader, than what Carl and I have said. But more often than not he sought unity on the basis of "one Lord, one faith, and one baptism" with differences allowed in the area of opinions and private interpretations, and this is what Carl and I have been saying. And he did believe that one may be a true Christian who has mistaken the form of baptism and has not been immersed. He worked well with the Baptists and lived to regret that the Disciples and the Baptists ever separated.

2. *Is an unbaptized believer a brother to you or a "brother in prospect" as Carl Ketcherside puts it?*

If I understand Carl, his point is that life exists *before* birth, and I agree with this vital distinction, even if I am uncomfortable with the term "brother in prospect," which I fear is making too much of a beautiful analogy. All people are sisters and brothers in prospect, in a manner of speaking, in that they may believe and obey the gospel. I doubt if any of us in God's family have anything but sisters and brothers (period), with no qualifications needed. A professor friend told me one fall that during the summer he had "a death in the family," referring to the loss of a stillborn child. Now and again I hear the sad report, "We lost our baby," and such ones do not seem to think that the child has to be "born" to be their child. Is a pregnant woman carrying her child or her *child in propect?* It appears to me that the child is as much a child before delivery as after. But there is danger of overplaying an analogy. We all want to avoid being legalists in the use of such figures, even when they originate in scripture.

If the sinner has *life* when he truly believes that Jesus is the Christ, this is significant indeed, and the scriptures make this clear, *He who believes has life!* Whatever be our understanding of baptism, it is irresponsible to say that life does not begin until one is baptized. Baptism may be the consummation of the regenerative process, but it is not regeneration *per se.* So Paul calls it "the

washing of regeneration," which indicates that regeneration begins earlier, when one believes.

Is it amiss to say that when one accepts Jesus as the Lord of his life he is a Christian and our brother or sister? If he has not been properly baptized, then this is a defect in his response to the gospel and should be corrected. While we must be faithful to what the Bible teaches about baptism, we must remember that the essence of the Christian faith is to believe that Jesus is the Christ, the son of the living God.

3. *Do you hold that baptism is neither a part of the gospel or apostolic doctrine?*

Strictly speaking, I think it would be true that baptism is neither part of the gospel or the apostles' doctrine, but this would have to be explained, lest one run the risk of being misunderstood. The gospel is made up of *facts*, historic facts that add up to glorious news. And that is what the gospel is, *good news,* facts about what God has done for us through Christ. Baptism is neither news nor fact, but a command that is *related* to the gospel. It may symbolize the gospel, but a symbol is never the real thing. Baptism is the ordinance that God has given whereby we respond to the gospel.

There are several instances in scripture, such as Rom. 6:3-4, where teaching *about* baptism is part of the apostles' doctrine. But baptism itself, which is an act, is neither gospel or doctrine. As such one does not preach or teach it. It is a command to be obeyed. One may of course teach *about* baptism, showing its implications and significance, relating to the gospel.

4. *Do you agree with Campbell's idea of restitution, such as one who has stolen is to restore what he has stolen once he becomes a believer.*

Campbell emphasized this in view of his conception of repentance, which is not merely sorrow for past sins, but reformation of life. I could not agree more that when one becomes a Christian he should try to undo the wrongs he has done to others and thus make restitution, as much as this is possible. This is not sufficiently stressed in our teaching on repentance.

5. *Do you acquiesce to Campbell's idea on "breaking the loaf," how it should be observed every Sunday and whether it can be observed any other day?*

You are referring to Campbell's conviction that the Supper should indeed have a *loaf,* not crumbs or wafers, as represented in Paul's pungent line: "Because there is one loaf, we who are many are one body, for we all partak of the same loaf" 1 Cor. 10:17). The one loaf, which stands as a symbol of the oneness of Christ's body, is thus "the bread which we break." Since the modern church is fractured as it is, perhaps it is fitting to serve crumbs. In most churches there is no "breaking of bread," but rather the picking up of crumbs. I agree with Campbell that a loaf (it matters not what kind of bread or whether leavened or unleavened, for Jesus did not *choose* unleavened bread, but "took bread," whatever was available) should be placed before the assembly as

indicative of the unity of his church. It should then be blessed and broken, and passed among the disciples and they should *eat.* Jesus has given us a meaningful symbol and it should not be neglected.

And, yes, I see the Supper as every first day, which appears from both scripture and history to have been the practice. It is of course the meaning of it that is really important, more than temporal accuracy. If a church did it on other days as well, they might be looking to that verse that reads, "As often as you drink it do it in remembrance of me." But I do not recall Campbell discussing this particular point. — *the Editor*

READERS EXCHANGE

HOW'D I GET INVITED TO THIS PARTY?
Bruce Edwards, Jr.

"You've been masquerading as a conservative!"

Whew! At first I thought you said I had been masquerading as a *Christian.* Believe me, that would hurt and trouble me much more. Since His word doesn't use "conservative" (or "liberal"), what labels men may make up and apply to me don't matter much — since they are obviously chosen and given their meaning by *men* and not God. This business of what "costumes" we are supposed to be wearing is quite disconcerting; after all, my invitation mentioned only a certain "wedding garment" — and that was to be provided by the Host Himself.

So if I must wear something — let it be this: "not a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God and is by faith." Quite simply, nothing else will do. No other costume can "cover" my nakedness but this one; when I was "united with Christ in baptism" I was "clothed with Christ." But oh how often I am tempted to go back to those "filthy rags" I used to wear, thinking that maybe with a patch job here and a new sleeve there it might just do. But that's a deadly thought.

For those "who disregard the righteousness that comes from God" and seek "to establish their own" have no hope. Regardless of my piety and zeal for religious matters, if I am determined to be "circumcised" the apostle tells me, "Christ will be of no value to you at all." Rather, "by faith we eagerly await through the Spirit the righteousness for which we hope."

So, please, excuse me from this party. I have a wedding feast to attend. — *1109-B Brackenridge Apts., Lake Austin Blvd., Austin, Tx. 78703*

It isn't music that divides, nor books, magazines, tracts, buildings, radio, TV. It is a superior attitude, lack of love, and blindness. That is the seat of it all. — *Harry Pratt, Bird Island, Mn. 55310*

It is nice to see more people growing to recognize that they have more brothers and sisters than they had been led to believe and that God loves us after all! — *Tommy Lawrence, 805 W. Park Row, Arlington, TX 76013*

Thank God the spirit of love prevails in our congregation. For the first time in my life my closest friends are in the family of God. After 17 years of being turned off by the legalistic inconsistency in the churches he had been exposed to, my husband was brought to the Lord after only a year's contact with this special group of people. I would love to be able to sit down and talk with you. I so enjoy your challenging articles! Its such a joy to read something that makes me think rather than things that just make me mad! — *Janie Catron, 110 Padgett St., Corbin, Ky. 40701*